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## THE BAPTIST RECORD

A. HACKETT, Editor.  
L. A. VENABLE, Associate Editor.  
L. A. DUNCAN, Missionary Editor.  
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Money should be sent by express, check or postal order to BAPTIST RECORD, 218 Fourth Street, Meridian, Miss. Brief marriage notices free; lengthy ones not inserted at all. Obituaries containing one hundred (100) words inserted free; all over that number to be charged for at the rate of two (2) cents per word. Matter for publication must be written on one side of the paper only. Rejected manuscripts are not returned. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending. The paper will be continued to subscribers until all orders are liquidated, at which time all arrears must be paid. Possibility of no advertisement inserted in these columns unless on metal base. Advertising rates 50 cents per inch.

## EDITORIAL NOTES AND COMMENTS

Bishop A. G. Haygood utters a pungent and vital truth when he says: "The liquor traffic is a storm center in finance as in politics."

The Cumberland Presbyterian church is evidently making some progress. In eighty years, its natural life-time, it has, in all countries, gathered up a membership of 185,000. However, it is a grave question with many good people whether its progress or even its distinctive traits justify its continuance.

One of the worst things that might happen on the other side of the sea, in case of war between the United States and Great Britain, is the seizure of Ireland by the Catholics. John Bull has been figuring too long to maintain his grip upon the green and foggy isle to let it get away while he is fooling about a little slice of Venezuela.

Dr. R. A. Venable becomes co-editor of THE BAPTIST RECORD and mounts the tripod right gracefully. He is a magnificent man in every way, and will prove a great accession to THE RECORD's editorial staff.—Texas Standard. Yes, and after thanks for kind wishes, we will say we expect to be disappointed.

The persistent effort that some contrary-minded brethren have made to misrepresent and belittle the Southern Baptist Young People's Union recently organized at Atlanta is far more helpful to the union than creditable to themselves. They seem to think it is a sort of a "fly-up-the-creek" that lighned down in Atlanta by mistake and that it can be "frightened off" with a "show, show" or two. But we shall see what we shall see.

Dr. M. B. Wharton who sees nothing but snakes in the Southern Baptist Young People's Union, as he shows up in the last Religious Herald, has put on the whole armor of Goliath and will go to Chattanooga next May to flax out the whole of our Southern Israel. He does not need the assistance of Dr. Eaton and even counts Dr. Wilkins out. Well, in our opinion, there will be a little David to get away with this mighty man of valor.

We are glad to see these good words concerning our brother, Rev. P. I. Lipsey, in the Baptist and Reflector. He was once a worthy and successful worker in our own State: "Rev. P. I. Lipsey has moved from Guthrie, Ky., to Adairsville, Ky. He has been living at Guthrie and preaching half of his time both at Guthrie and Adairsville, but will now give all of his time to the church at Adairsville. This, we imagine, will be a more pleasant arrangement to him. He is a good man and a strong preacher."

A new role for Baptists and especially for Baptist preachers is enough. Dr. Hale, in a letter from Nazareth, in Palestine, says: "In the afternoon we attended a funeral in the Greek church. The services consisted entirely of chanting the ritual, while all of us held long, lighted waxen tapers about the body of the dead." Rather a queer way for a true believer to signalize his visit to the earthly me of the blessed Christ. We his neighbor, and hope that the word all shall get into the passage in the away to the home of them."

It is reported that the German Kaiser says that "Mr. Cleveland and the United States ought to be taught a lesson about the divine right of European monarchies." And if in such a superb wisdom he should encourage Great Britain to precipitate a war with our people he may be long to learn to his sorrow that European monarchies have no divine rights, that American freedom are bound to respect, except when they ignore all principles of right and justice in their greedy grabbing of all the land there is in sight.

## OUR COLLEGE.

In our last we were suggesting the importance of throwing open the Collegiate Department to young ladies who had diplomas from other schools, or what should be held as an equivalent, an examination such as insures their proficiency in all studies held as necessary to entrance to the junior class of the college. This would not, of necessity, be co-education, but it would be equal advantage to the girls as compared to that of the boys. Educators are feeling the importance of this step and are urging the young ladies who

are in our public schools and private academies and colleges to seek these advantages for higher education. President Lowery of Blue Mountain, is reported, recently, in the Clarion-Ledger, as urging his young lady graduates to seek the advantages offered them at Oxford. He says he will have three alumnae in the university next session. He expresses himself as hoping that all his graduates will attend the State university. Our college should adjust itself to this growing demand. If we do not afford these advantages they should have, and will have, they will turn away from us in disgust.

2. Again, we believe the denominational should furnish the military companies with the requisite number of guns from time to time, and that no appeal should ever be made to the State for arms. If every Catholic school in the United States should organize one military company, or more than one, and call on the States' government, or the general government for guns with which to equip these companies, we sincerely believe our Baptist people would object. We believe they ought to object. It seems to us to violate a principle which our people hold dear. The military companies are an important factor in the "make up" of the college. We believe they should be continued. We have our reasons for so thinking. We need not state them here.

3. We would suggest that the charter of the college be so changed as to discontinue the formal connection of Louisiana Baptists with the college. Our brethren over there have schools. Our college is now a distinctively state institution, and it should be so indicated in the charter. It is untrue to the historical situation to continue in a chartered form, this formal connection of Louisiana with our college. Again, we would suggest such a change as will reduce the number of the members of the Board of Trustees from twenty-seven to twelve, making seven a quorum, and further providing that not more than two of these members shall live in any one county, and that their expenses to and from the meetings be paid out of the funds of the college.

4. We would suggest that steps be taken, as early as possible, to build a college hospital, consisting of not less than six or eight rooms, well furnished, convenient and retired, where students may be cared when they are sick or threatened with serious sickness. One can scarcely imagine the deep need of such a building unless they had opportunities to observe the discomfort, neglect, exposure and risk of permanent loss of health, and even of life to which the average college student is subjected. Either this building ought to be erected or "staying on the campus" and "keeping batchelors' hall" should be abandoned. These methods of living make no provision for being sick, and yet they are sick often.

who undertake this mode and place of living. We owe it to our sons, we owe it to ourselves, to erect this students' hospital and furnish it with all the conveniences and comforts which they require and deserve.

Christian missionaries in Armenia seem not to lack the helpful good fortune of opposition. The Armenians themselves resent their presence and efforts as an impertinence and the Sultan of Turkey says that unless they leave the country at once he will not be responsible for their safety. But that is about the way that same kind of people in that same land treated our Lord and his disciples when they went among them with the Word of Life. However they remained and preached and lo! they are there, yet even here at the same blessed work with ever increasing and glorious results.

W. G. Casteel, Hardware Dealer, 218 Fourth Street, announces a good line of Farm Implements. Is ready to show his goods now. Call on him, he is thoroughly reliable.

## THE LOWER AND HIGHER CRITICISM.

Lower criticism, sometimes called verbal or textual criticism, undertakes to determine the real text. The true text as it came from the hand of the inspired writer. There are now over two thousand manuscripts of the New Testament, most of them fragmentary, some of them containing only a few verses, and very few indeed containing the whole of the New Testament, some of them dating from the early part of the fourth century after Christ, some earlier, perhaps, than that. There

are nearly two hundred thousand variations in these manuscripts. It is the work of the lower criticism to ascertain out of these variations which is the true reading, which reading is the one which the inspired penman wrote. It is said by the most extreme and competent critics that about nineteen-twentieths of the remainder do not in any way involve any important doctrine of the New Testament. About the remaining various readings, competent critics are pretty generally agreed as to the true text. The material for this science, for it is a science, is the manuscripts now in hand, the early translations of the New Testament into other ancient languages, and the quotations of the church fathers or early writers upon the New Testament.

Higher criticism seeks to determine what the contents of the true text is. Lower criticism seeks to furnish us with the true text. The higher criticism undertakes to give us the meaning of the true text. The canons of literary interpretation are employed by the higher criticism. The true text is studied in the light of its historical settings with the aid of Grammar and Lexicon. The style of the author, his purpose, methods of thought and forms of expression, all demand consideration in the work of the higher critic. Whether poetry or prose, whether literal or figurative, whether historical or prophetic, must be determined by the higher criticism. Both

are important. Both are indispensable. The spirit of both must be constructive, neither are true to their nature and purpose when they are destructive. Lower criticism asks, What did the author say? Higher criticism asks, What did the author mean?

"THE BAPTIST RECORD, the able Baptist paper of Mississippi, edited by Dr. J. A. Hackett, formerly pastor at San Antonio, and loved and honored by the great Baptist family of Texas, has received to the editorial staff of that paper a valuable reinforcement in Dr. R. A. Venable, formerly president of Mississippi College, now pastor of the First Church of Meridian." We congratulate Dr. Hackett upon so able an assistant, and Dr. Venable upon so worthy and pleasant an editor and chief.—Texas Baptist and Herald.

We appreciate the above for more reasons than the one that it is so fraternal a manner (shows so worthy a companion on our distinguished associate. It comes from a friend from "way back," with whom we never "had a jar," and also from one who makes one of the fullest, most able, and most Christian spirited, religious newspapers in the land. The RECORD greatly enjoys the favorable opinion of such a man. We congratulate the Herald on its change of style and ampler dimensions.

BOARD MEETING.

There will be a meeting of the Convention Board in our mission rooms in Jackson on Tuesday, the 7th of January, next, at 3 p.m. All members are requested to attend.

T. J. BAILEY, Sec.

The Texas Standard has the following, but as to its wisdom or wisdom there may be a slight question: "When the Methodist preacher for several miles around, goes in and does his part in making up an intelligent working force. When Baptists in town have a set time for a revival meeting, every preacher around the meeting severely alone, unless he is especially employed to conduct the meeting. Here are two statements of fact which no evidence can controvert, that ought to provoke earnest thought." The Gospel of Christ is the power of God unto salvation to every one that believeth, and not the pathetic trite, hollow round-up of the average Methodist "revival."

Baptists desire that their converts should be lions after the order of "the lion of the tribe of Judah," but Methodists too often sound but the little foxes.

## OUR FIELD GLASS.

We see it announced in the daily papers that Rev. G. W. Riley, late of Corinth, has been invited to and will accept the pastorate of the Brookhaven Baptist church. Our best wishes are for Bro. Riley in his new charge. May blessings be upon pastor and people in their labors for the upbuilding of the Master's cause.—Rev. A. B. Hicks, Bellefontaine, writes: "My churches are paying off the apportionments as fast as we can, and when we are through with that we want to send you something for the Orphan's Home."

Health. Thank God for his blessings. God bless you. Pray for us." We appreciate your kind words and interest, brother.—It is gratifying to know that one's work finds some who appreciate it. Concerning our book, Bro. Hicks, who has sold ten copies, writes: "I am truly grateful to you for the work. You have written a good book, a monument to Mississippi Baptists Preachers. Coming generations will rise up and call you blessed for your faithful work for Mississippi Baptists Preachers."—Our excellent missionary, Rev. E. Z. Simmons, Canton, China, writes also on this line: "I should have written you a letter before this to thank you for paying the postage on 'Mississippi Baptist Preachers,' which you sent me, Dr. Graves having paid for the book for me. It is like a home album and more to me. The familiar faces and the facts stated about so many that I know personally and love, and so many that I don't know and yet love, because they love and serve our Lord and Master, is certainly a treat to us here in a foreign land. For writing such a book many will thank and praise you and a few will find fault and grumble; but I am certain you deserve the thanks of Mississippi Baptists for your work. It is a pity that there are yet some mean men left, such as you mentioned in the RECORD some time ago; but I hope they are few."

less all the time. "We appreciate Bro. Simmons' kind words. We have decided to let our "glass" reflect some interesting facts from Bro. Simmons' far off China field: "Dr. and Mrs. Graves and Bro. and Sister Chambers are due here about Monday next, (Nov. 18). We are all very thankful that they are so near us. I especially, in that Dr. Graves will take some of the work that I have been doing for him for a year and seven months. Missionaries usually have enough to do, but when one undertakes two or three men's work the burden becomes very heavy. Most of Bro. McClay's work fell to me after he left for home last spring. He and family are now in Louisville. He is studying medicine and theology preparatory to their return to China next fall."—"I am much interested in your work for an orphanage and believe you will succeed. And yet I feel that we sometimes turn away from, in a certain sense, the direct work of God's churches, which is to preach the gospel. These other things all do good and help in their way, but seemingly take our energies, time and means away from the direct work of missions. Who knows but your work for the orphans will add many missionaries to our present number? It will if the work is properly conducted for God's glory; and I pray God's blessing upon this work. I confess there is sometimes a feeling of impatience that comes over me

in courtesy will pay a like tribute to Romanism and Mormonism." It seems to us that the Examiner should cease to utter such destructive sentiments, or take down its sign as "a National Baptist Newspaper."—Texas Baptist and Herald. These are brave words and well said by our Texas beloved. But there arises a query to wit: Why does our brother insist so strenuously upon sending our Baptist young people of the south up into that country and among such Baptist heretics, to learn how to be trained for our future church and mission work?

The New Year opens bright and clear, so THE BAPTIST RECORD, going to press on this beautiful day, beams in great good "will" upon all of its subscribers and friends. May this, 1896, be the most prosperous and happy of all the years since the present decade began.

Bro. G. W. Alley became pastor of our church at Brookhaven. He has left a noble people, only to fall in with another of noble moral worth. Our brother and his people have our best wishes for long, prosperous and happy progress.

## OUR "STATEMENTS."

BRETHREN, HEAR US. They only mean that we wish you to send us help. To you it cannot be much in a material sense, but to us it means great things. The one that reaches you, brother, sister or friend, contains information of the amount due on your BAPTIST RECORD up to the end of the last whole volume, or year, counting from the time to which you last paid, and asks you to pay up. If you wish to know just how

the months, or numbers over even years or volumes, you can easily ascertain by comparing the last volume and number in the statement with that on the last paper itself. That you will find to be the first thing in print at the extreme left hand corner of the first, or editorial page. Turn your eye to that point just now, make the comparison between the figures there and those on the "statement" and then multiply the numbers over a full volume, as shown in the "statement," by 4 cents, (which is the cost of each separate paper) and you have the exact amount you are due the paper up to the present date.

Now brethren, beloved, we think we can venture to send you these "statements" or reminders in good will, and without offence for several reasons. 1. The paper was, and is, intended by our Convention, for the general good of our denomination in the State, and ought, therefore, to be cherished and supported by all of our Baptist people. 2. We have, under great difficulties, labored hard and unceasingly, with the aid of other good brethren, to produce such a paper as the interests of the denomination in the State requires and according to the judgment of not a few of our best people, have, by no means, or measure, made a failure. If that be true, then we have earned all that is due us on the paper, which is what we now ask you for, and our "statements" are not a demand, but a statement of what is due.

3. We have been put to a heavy expense in carrying the paper through the summer, when there was so little money to be had in the country, and now must meet these obligations with our creditors, and 4. This seems to us to be the most auspicious time to make the necessary changes in the way of improvements in the paper and put it in a condition of style, quality and scope, to meet the largest expectations or exactions of our people. This can only be done by our friends rallying to our assistance, responding as promptly as possible to our "statement" requests and by urging all non-subscribers to become subscribers and thus extend our list and influence for good.

The accession of Bro. R. A. Venable to THE RECORD's editorial staff is in no sense a figure of speech or a matter of mere ornamentation. He is there, like our other associates, for work, good, solid, continuous, effective work in every sense in which a strong minister and man of good practical sense can make himself useful and helpful to a great denominational organ.

Now, brethren, you see the situation as it presents itself to us. Have we asked for your material co-operation in vain? We are sure we have not, but are long shall expect to find our daily mails flooded with favorable material responses that will soon enable us to square up with our creditors and our own self.

higher and more useful plains. We beg to say one more thing about the "statements," and that is that cash remittances have been received from quite a number of subscribers to whom we have sent "statements" SINCE the "statements" were sent, but before they had received them. Let no one be troubled on this account, nor even write about it, for they will be received in full for all they send. This occurred through the sickness of the business manager. He had not quite written out the books when others sent out some of the "statements." Every thing is up even now and (D. V.) will work smoothly and evenly from this time on. We shall be glad to correct any mistakes that may appear in the statements.

We are greatly grieved to announce the death of Judge Benj. Thigpen, of Lake Como, Jasper county, Miss. The sad event occurred at the home of his only brother, Elder William Thigpen, on the 27th inst., at 5:30 p.m. A thoroughly good man, after a long and useful life, has gone home to rest. An extended notice of his life and services will soon appear in THE BAPTIST RECORD.

## THE PREACHER AND HIS STUDIES.

The preacher's life must be one of hard study. Preaching is teaching the Word of God. An indispensable condition to a man's understanding that Word is an honest, earnest and painful study. He must seek to know just what the words in any given passage mean as words, how they are related in the sentences, to whom they were addressed, what religious significance they had to those to whom they were written, if any at all, and what significance they

shall continue to have. All this requires the use of grammar, logic, rhetoric and geography. There are many things which the preacher must know if he would interpret and apply the scriptures to the best advantage. Especially must he have a knowledge of the historical settings of time, place, authorship, customs, habits of thought, expression and religious beliefs and practices, whether true or false. These must all be brought under tribute to the study which insures the best results. Once more, the laws of interpretation must be familiar to him who undertakes to expound and apply the Word of God. The preacher must be familiar with the laws of mental and moral operations in men, their wants, their needs, their spiritual apprehensions, and the current prejudices with which he must contend in preaching the truth to the people. All this requires the most painstaking study. We are afraid there is a sad lack of hard study among many of our preachers. Sometimes we have sought after the causes which have operated so powerfully against the brethren's doing this part of the ministers' work. Some of them are apparent to all, others are more occult, but none the less potent in their baneful influence. They divert the preacher from this most important, we may say indispensable part of his work.

1. Many do not study because of their love of ease and idleness. They would rather loaf than study. They do not perform. They postpone, they look for a more propitious time. They are generally looking out for a larger field, one which will "put them to their best." They feel they "need to be put upon their metal." The trouble is not with them, they think it is with the field they are in. Their people would not appreciate their best efforts. They want to be in a more intelligent field of labor, and so it goes, INFINITUM. Everything goes but their studying. The trouble with such is they are lazy, wickedly lazy. They are too lazy to seek out the causes of their own indolence. Too lazy for anything but to "gab about," "whittle," "tell funny anecdotes, go

a hunting, dine out, and when invited, take tea with their brethren and neighbors. They frequently deplore the moral and spiritual condition of the time. They are eager for a reformation. They have about come to the conclusion that education is doing more harm than good. They are sure that it rains more preachers than it makes. These brethren rely more upon verbosity in the pulpit than upon thought. Besides, they rely upon lachrymatory is of easy access. They weep on the simplest notice and about the simplest things. They sometimes have very strong impressions to go into the evangelistic work, or they have a special solicitude about the singularities of some of the people.

We observe from a circular just issued from Mercer University, at Macon, Ga., that while the prudential committee of the Board of Trustees, think well of and are heartily in favor of the "Preachers School," planned for this winter, yet they are thoroughly convinced that it and everything else should give way to the paramount work of raising an additional endowment of \$100,000 for the support and enlargement of the institution. On this account the Preachers School has been counted off and Dr. Gambrell, the President, will give his energies chiefly to making a success of that work this winter. The work is in good hands and we doubt not the results will compensate for the loss of the special school. May heaven smile upon the effort.

We are glad to observe, in the Daily Republican, of Decatur, Ill., an account of the closing of a happy and prosperous pastoral year of our friend and brother, Rev. Dr. John D. Jordan. The report shows 114 additions during the year, sixty-five of whom were by experience and baptism. As a proof of the good work done in the Sunday School, the report showed that not less than a majority of the baptisms were from among those who had received instruction therein. It also showed good work among the older young people in the church and not out of it. All manner of church work seems to be on the high line of true method, earnest effort and safe progress. May the dear Lord give our brother many other such years of good work, and may he increase more and more as doth the shining light unto the perfect day.

Macon & Hamlin argue and said to be the best in the world for church, school or the home. And are sold cheap by H. R. Freeman, this city.

## peculiar characteristics of this species.

These are merely the symptoms of the disease. The real trouble is laziness. They are often in such a delirium growing out of the impoverished condition of their minds, combined with the isolation and inactivity of their endowments that they are not conscious of their own state. That a Baptist preacher should be too lazy to study in one of the most hampering reflections we know about. Let us see that we study with all our might. Lazy hands and minds are an abomination to our Lord. Brethren be diligent in study. We shall continue these remarks.

Announced that Rev. R. A. Venable, D. D., becomes co-editor of THE BAPTIST RECORD, of Meridian, Miss. Dr. Venable is well known to Tennesseans as having been for ten years the able pastor of the First Baptist church, of Memphis. Later he was for several years, president of Mississippi College, and more recently has been pastor of the First Baptist church, Meridian, Miss., which position he will continue to hold in connection with his editorial duties. We are glad to welcome him to our fraternity, and shall hope to have him in some of the meetings of our Press Associations.—Baptist and Reflector. The RECORD's acknowledgment with thanks.

A happy New Year to all THE RECORD folks and to the thousands of your readers. Fraternally, ALEX. A. LOMAX. Thrice over to yourself, beloved.—Eds.

Our Christmas has been quite up to the mark of good cheer with those in the past, with the single exception that we were sick. Of course most of our enjoyment grew out of seeing the others enjoy themselves. We are sure no fatter or nicer turkey ornamented anybody's Christmas dinner table than the one that came by the thoughtful kindness of Sister K. Green, one of the noble women of Shuquiat. We seemed to be threatened with an attack of

plan, they resolve that they do not perform. They postpone, they look for a more propitious time. They are generally looking out for a larger field, one which will "put them to their best." They feel they "need to be put upon their metal." The trouble is not with them, they think it is with the field they are in. Their people would not appreciate their best efforts. They want to be in a more intelligent field of labor, and so it goes, INFINITUM. Everything goes but their studying. The trouble with such is they are lazy, wickedly lazy. They are too lazy to seek out the causes of their own indolence. Too lazy for anything but to "gab about," "whittle," "tell funny anecdotes, go

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# WOMAN BAPTIST RECORD

## BON MOTS

President—Clinton, Superb! no safer public servant, Mrs. Robler statesman, truer patriot or nobler citizen than the Hon. Allen Thurman, has lived and served without respect to party, without for one of her most distinguished and worthy sons. It is the influence of such men that has made our people what they are.

London femininely proposes to have a woman's theatre, for the glorification of the New Woman, and to the utter exclusion of new and old men. And the wise ones of the great realm are advocating co-education as a remedy for the threatened divorce. Well we shall see what we shall see.

"Mrs. Mary Winslow is traveling through western New York as proprietor and operator of a portable photograph car. She wears a man's hat, carries a revolver, is a man's friend and a woman's enemy."

Most likely, and plenty of admirers of the sort who imbibe their inspiration from a ten cent flask.

The negroes of Virginia are finding the way to political recognition. The last assessment shows that they pay taxes on \$11,000,000 worth of property. True, the white people's wealth is represented by \$303,000,000, but considering that they have been at it less than three decades it is quite clear that they are in the race and are certainly coming.

In some of the Eastern States it is said that not less than eighty-five per cent of the population live in the cities. No doubt this accounts for so many tramps about the country. They have crowded the cities to overflowing, and rather than go back to the country and plow and plant and raise hogs and hominy for a living, they take the road as the highwaymen do to wring their living out of other people.

When the railroad from the sea coast to Pekin, China, which is to be about 200 miles long, is completed and traffic with the outside world fully opened up, then not only the nose but the head of the camel of progress will be inside the tent, and ere long China, like Japan, will shake off the moss of the ancients and take her place among the advanced nations of the globe.

Dr. Hanson, in his Thanksgiving sermon, admitted that Chicago was the wickedest city on the continent, but at the same time insisted that the number and piety of its Christians was worthy to be rated as high on the other side. For this we thank God and take courage. "Ye are the salt of the earth," for the lack of which Christian influence, great Chicago would soon go the bottom of Lake Michigan, or into one which has no bottom at all.

"The girl students at Mount Union college, Alliance, did not like to go through their gymnasium exercises before a male instructor, demanding a female instructor. They gained their point and the gentleman was bounced." And we gently mistake the true modesty of the sex in general, if they do not in similar ways let the few strong-minded women and sympathizing men know their preferences and purposes, all along the line of the whole matter of education and society.

The Democrats seem to be pleased with the onslaughts the Republicans are making on Mr. Haywood, United States ambassador to the court of Great Britain, on account of his speeches in England and Scotland against the American Republican protective tariff. Quite likely, as they say it will make good political thunder for future election contests. But the Republicans are not supposed to be much smarter than the Democrats, and the tariff question is not settled quite yet.

An exchange says: "Mayor Strong, of New York city, has called attention to the fact that since the Sunday-closing law has been enforced, the deposits in the city savings banks have increased \$15,000,000." But no account is taken as to the account of the additional food and raiment and other home comforts secured by the savings that did not get into the banks. Suppose the saloons should be closed seven days in the week instead of one, what rejoicing there would be in many a scant and well lighted home in that great city, and what a hopeful future for the hitherto whisky-oppressed people!

Fine weather, this, for saving pork. Thanks to a good Providence and to Hall's Cure for Hog Cholera, there is more of that valuable article in and around Hattiesburg than ever known here before. —Hattiesburg Gazette.

# MORE GOOD NEWS FROM BRAZIL

You asked for more and here it is; but you must excuse my writing on bad material and in bad English. The first you must excuse because you know missionaries have not much money to spare to write on delicate paper; and the second, because you know that a foreigner in a foreign land can never write such good grammar as one brought up in his own Fatherland.

Do not imagine that I mix up in politics. By no means. I have suffered for it enough not to be so foolish as to let myself be caught again. But we missionaries have to accompany the political movement as a great deal of our progress depends upon the political state of things. But thanks to God, even in politics, the horizon is getting clearer and the Prince of Peace is beginning to shine forth in all His splendor.

On the 23rd of last August the President, Prudente de Moraes, received a telegram, declaring that a young man, who had never had commenced. I have been satisfied all these years that "Days should speak" on this question, and that multitudes of years should tell us where alone safety can be found. But if there is anybody qualified to speak naturally, I am; for I am of those whom the B. Y. P. U. was designed to help.

Yes, sir, I am a young man; and, if it is a crime to be young, I am not responsible for it, but only hope that I may be one of those whose follies will cease with his youth.

I claim another qualification, which many who write upon this question cannot claim; for some of them to my certain knowledge never saw a B. Y. P. U. was never in a "Young People's" meeting. I have seen much of them; have been a member of the Y. P. S. C. E.; have been a member of the B. Y. P. U.; have been in a "Baptist Rally" and I have been in a "Union Rally." I have been in it! And yet I have not seen the churches forsaken nor the "Young People" working independently of them.

Good news comes from Rio de Janeiro. I do not know whether you know him. If I had time I would give you a little description of this Hercules, but I have none. He is working admirably well and is having remarkable success. Lately he has opened a new work in a city called Nazareth, but the Catholics, who cannot stand the light of the gospel, have been trying their utmost to oppose him. But not succeeding, they have tried to burn down the house where he was preaching. Some fanatic went into the house at night and set fire to the furniture. Happily it was perceived in time to save the house, but the furniture and the little organ that was there was sacrificed to the flames. But do not imagine this is bad news. Oh no! Persecutions help the cause more than one would think. Soon you will witness a strong Baptist church in Nazareth.

Since the opening of the new house the work has been moving always forward. Nearly every week the baptismal waters are troubled and many are the inquirers after the truth as it is in Jesus, the light of the world. Pray for the work in Rio. It is one of the most important fields in Brazil. The opportunities are great. May the workers be enabled to make use of them and thus forward the cause of Jesus.

Just a word about this field. Bro. J. J. Taylor lately opened a well prepared evangelical book-store in the center of the city. This enables him to reach the people in a very convenient way. He writes very encouragingly about his work and thinks of accomplishing great things. The good Lord bless him in all his undertakings.

The work in Campos is at a standstill. I mean the work in the city. Our hall, that cannot seat more than 100 persons, is always overcrowded, for the members of the church alone amount to about 125, let alone when they come with their families and friends.

We have given up inviting outsiders, for when they come, there is absolutely no room for them to stand. Lately I invited a man to come to our meeting. He said, "I would have come gladly but whenever I go I only find a place on the stairs and do not hear anything of what you say." What could I answer him?

The work in Campos would, by this time, have been self-supporting and independent if he had had a larger hall and a more decent one. Why do you not get it? I hear one ask. Believe me, I have tried my utmost; but the Catholics oppose us greatly and lately the bishop moved to this place and has made on us an underhand war, that only Jesus can carry on. The Lord have mercy upon his soul. However, we have a fine plot of ground in the center of the city, in front of the new market, but we have no money to build. With \$5,000 I could build a nice little chapel and the work would go forward. Brother, can you not help the board to send us this amount? Every little helps. But though the work in the city has been at a standstill, in the interior places, it is going forward with rapid strides. Within one year we have been enabled to or-

# ganize two churches and by the time you publish this the third will be in existence.

Last week I baptized six candidates and yesterday my helper, Bro. A. Campos, baptized eight more. Do you know how many we have baptized on this field alone since January? 105 candidates! And yet there are many more to follow.

Help us, dear reader, with your prayers and help us to get a decent hall for the work in Campos. God bless you.

Yours for Brazil,  
SOLMON L. GINSBURG.  
Campos, Oct. 10, 1895.  
NOT STRICTLY A B. Y. P. U.

When that patient Old Testament saint, Job, and his three friends (?) had spoken at length and certainly to much confusion, a certain young man, just spilling for a speech as can plainly be seen, arose, giving as his reason for not doing so sooner, that he was willing that "Days should speak and multitudes of years should show wisdom."

But he must speak, and like many a young man since, when he never had commenced. I have been satisfied all these years that "Days should speak" on this question, and that multitudes of years should tell us where alone safety can be found. But if there is anybody qualified to speak naturally, I am; for I am of those whom the B. Y. P. U. was designed to help.

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But the question arises: Is this a "Young People's" movement? That it was designed to be so, no one would deny. But is it so? My observation is, that we have a B. Y. P. U. with the "Young People" left out. An important omission in this case. They were left out at Chicago; left out at Toronto; left out at Washington; and even left out at Atlanta.

Look and see for yourself; look at the committee; look at the programs; look at the officers and how many "Young People" have you? You can count them on your fingers. Look particularly at the call issued at Macon. Whom does it call? The Gambrells, the Hawthornes, the Whitlitts, the Sporens, the Penicks, the Millers, the Carrolls. The best men in the world; but not very young men. Was it not for persons younger than these, that it was originally designed? Well, why not have some of them "called?"

Young ladies cannot hold a young men's prayer-meeting; they may hold a meeting for young men, they being absent. Neither can "Old People" hold a "Young People's" meeting. This difficulty stands, like the Alps, right in the pathway of this movement. But you know the Alps have been tunneled, practically removed; so let us not be disturbed at the presence of the difficulty.

Dr. Gambrell made one of the best speeches at Dallas that I have ever heard. You remember what he said about the "young Baptist horse," I'm sure. But ever since then, just or before, the "old horse" was hitched up to the "gospel wagon" and some of them ready to pull in the traces from exhaustion, while we young colts have been playing and kicking up our heels all around. We are being "broken in," in a hurry, we are!

When the young men in that ancient "school of the prophets," spoken of in 2 Kings 6, had so increased in number, until a new house was necessary for comfort, what did they do? They and Elisha went down into the Jordan to get timber to build the new college. They did not want Elisha to tell any tales, to carry any beams; they simply wanted him to see that they did it well. He was indispensable, they could not get along without him. They tried it once, and "Death soon got in the pot"—it will get in every time. Death is in the pot now—that is our trouble. Elisha must stay with the young prophets or something bad will happen.

So let us not separate the old from the young—rather unite them in all good work. How would you do that? Tell us, young man, and we will be obliged to you, sir. Just unite them. Put some young men on committees, put some young men on the program for work, elect some to office, along with the men of mature thought and years. Why, sir, you can go to some of our associations and conventions, and anticipate the modernizer to or-

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A pure Cream—Cream of Tartar Powder, from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

nearly all his appointments. It is done right in your own home. Year after year, the same is the same work. Ask why it has been doing it so long. Let us learn something from the man who works ovens. Bread, young or won't work in a home, is put at the tongue, twice the other end of it.

High as young men, we are to write for the papers, on committees, pray, speak, work! We will take things for granted, but we'll get the truth from having served with the veterans, whose mantels can be trained shoulders.

Lots have the "Young People" say between the ages of 10 and 25 years—right along by the side of the men of years. We have had talk enough, let us go to work.

Lots have a movement of "Young People," if you please, with enough of "Old Age" to keep us moving along in the good old way of a long ago. If I recall, the late congressional meeting at Atlanta he saw that while the elder men augured the B. Y. P. U. to suit to the S. B. C., the officers and young men and the executive committee and all working committees are to be the same.—END

# THANKSGIVING DAY AT URVIS, MISS.

In obedience to the proclamation of the president of the United States, the governor of Mississippi and a resolution of the Baptist church of this place, the people of Parvis assembled at our meeting house to celebrate the day. The order of exercises was as follows:

1. A service of song rendered by Prof. Soule and the united choir of the churches.
2. Prayer by the pastor.
3. Verses appropriate to the occasion were then repeated by individuals.
4. Prayer by the pastor.
5. The hymn "Coronation" by the choir.
6. Address by the pastor, Bro. W. B. Holcomb, founded on 5:19-20.
7. Service of song by the choir.
8. Prayer.
9. Reading of the 150th Psalm.
10. Benediction by the pastor, Prof. Soule and his school.

# SETTING UP OF THE KINGDOM.

FROM A SERMON BY GEO. W. FIELD.

"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed. . . . It shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

These are the words of prophecy. King of Babylon; and the given by the prophet as the interpretation of a dream, yet declared that the things set forth in them are true and shall certainly come to pass. See verse 45. "The great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

1. It is declared that during the existence of certain kingdoms in this world, yet another kingdom should be set up.

fall before its enemies, but should extend itself and grow till it filled the whole world.

And lastly, in its prevailing, this kingdom should swallow up all other governments, should break in pieces and destroy them all, so that it alone should exist as a government upon the earth.

The kingdoms here spoken of are the ones to be broken in pieces, are not to be understood as representing any particular kingdoms or particular governments, as the Babylonian kingdom, or Persian kingdom, but rather as representing governments of all and every kind whatever, whether they be empires or kingdoms, despotisms or republics, all alike are to be consumed by this kingdom of the God of heaven, it is to drive them all away, to take their place and be the only government existing upon earth.

# THE KINGDOM SET UP.

It was near 600 years after the words of our text were uttered that the time drew near, as alluded to by the prophet, as "in the days of those kings;" and a strange, sweet voice was heard in the wilderness of Judea: "Prepare ye the way of the Lord, make His paths straight." The people halted to hear, and when they heard they left their homes and work and occupation and ran to the blessed invitation. For there were guilt-burdened souls, and sin-weary souls, and a lost world longing for a Savior. And I imagine that never since the foundation of this earth were there ever heard words so sweet, so soul-ravishing to the poor, lost children of men, as those words of John: "Prepare ye the way of the Lord, for the kingdom of heaven is at hand." So they ran out to him in multitudes, from Judea and Jerusalem, from Decapolis and beyond Jordan. And there the kingdom of the God of heaven was set up. Not in the courts of kings nor in the parliaments of nations, but in the wilderness of Judea, on the banks of the Jordan, was set up that kingdom which shall break in pieces and consume all other kingdoms, and shall stand forever.

There is some difference of opinion among writers as to the exact time, place and manner of the setting up of this kingdom. Some place it at the calling of the twelve apostles; others at the commission, or the day of Pentecost.

I think we can satisfy ourselves if we observe the words and actions of John the Baptist as the time we have just mentioned. John declared that the kingdom of heaven was at hand, and upon that fact he based his exhortation to the people to repent and be baptized.

That is, "the kingdom of heaven is at hand in such a way that if you will repent you can have it." Not "repent now, and by and by the Lord will come and set up His kingdom and receive you into it." But "the kingdom of heaven is now at hand; repentance is the door; and you shall share in all its glories, benefactions and delights."

Now, as the Baptist stands there upon the banks of the Jordan, pleading with the people and offering a place in the kingdom of heaven. A little way before him stands the multitude, longing for salvation, yet hesitating and afraid. At last one from that vast multitude, perhaps a woman, leaves the crowd and goes toward the preacher. With tears streaming down her face, she lifts up her hands and says: "I confess my sins; I forsake all; I repent." John points to the water: "Be baptized."

Now the kingdom of God is not only a spiritual kingdom, it is a visible kingdom also; and baptism is visible repentance. Baptism is public repentance, hence it is called the baptism of repentance. In baptism we publicly repent, and declare to the world that we have been renewed in soul, and henceforth will walk in newness of life. John, therefore, takes her hand, leads her into the river and buries her beneath the waters of the Jordan.

she lies hidden from the eyes of all living, declares her separation from the world and all who are in it—separated from all as utterly as though she was buried in the grave, cold and dead. A moment more and she rises from the water and stands upon the banks of the Jordan. Consider her position now, and where is she? She is not a Jew, she has forsaken the religion of her fathers. She is not a Roman subject, she has forsaken all allegiance to the emperor. She has abandoned all kindred and friends. Where now is she? What is her position as she stands there alone? I answer: She is the kingdom of God. Yes, rather, as she stands there alone in the world, separated from all living, she constitutes the kingdom of the God of heaven, now first in the taking visible form and first appearing among men.

Many others soon followed the first one, repented, were baptized and entered the kingdom. Soon the Lord himself appeared, apostles were chosen, laws were enacted, the supper was instituted and the great commission given by the King. Afterwards the members of the kingdom were gathered in

churches, and bishops and deacons were ordained. The kingdom has continued to increase until now, millions of persons of all classes and nations scattered over the whole earth are gathered into its fold. But the way of entrance into that kingdom has never changed. Repentance is the door still, and the burial in baptism, whereby its members confess their Savior and declare their change of heart, their new life, their separation from the world and entrance into the kingdom of the God of heaven.

Merit is the test of success. 360 bottles of Hall's Cure for Hog Cholera were recently sold in one day in New Orleans. This remedy is conceded to be the best hog medicine known to the age. It is a preventive for all diseases caused by germs of any kind. Write to Hall's Hog Cholera Cure Co., New Orleans, La.

# A BAPTIST.

What is it to be a Baptist? Is it to subscribe to certain tenets, called a confession of faith? Baptists have no formulated, established, creed. They take the New Testament as their only rule of faith and practice, and require a strict conformity to its teachings and precepts.

Each Baptist church, for itself, gives expression, in written form, of what it believes to be the leading doctrines set forth by Christ and the apostles. These outlines, or abstracts, of New Testament teaching of the different churches, when compared, are found to so harmonize as to be essentially the same. These churches, taken together, aggregated, constitute the Baptist denomination.

In apostolic times, they were designated as Christians, signifying that they were followers of Christ. In the third century they were called Nations, from their most prominent pastor, Novatian. Subsequently, in the sixth century, they were called Paulicians as holding the doctrines of the Apostle Paul. All these names were given them by their enemies in derision. At one period they assumed the name Cathari, which signified the pure; but this was finally lost, and the name Baptist has for hundreds of years designated them. As in all the past, the Baptists of to-day maintain that the Bible, and the Bible alone, interpreted according to the known laws of language, is authoritative in faith and practice. This is their bed rock. In this they stand alone. The Baptist, planting his feet firmly on this rock, dares to be; and he makes no apology for his existence. Nor is this all, he must both accept and practice the whole Bible. Every man, no mat-

ter what his pretensions or church-fellowship, who does not receive and practice the whole Bible is not a Baptist. Let no man deceive himself in this matter.

# THE INDEFINITE PASTORAL CALL.

Bro. HACKETT—If I had time I would like to write something on the indefinite call of a pastor. I notice now and then an article in the paper favoring it, the writer generally seeming to attach much importance to it. So much in fact as to almost consider the definite call a great mistake because, as they think, the definite call is attended with uncertainty as to how long the pastor will remain with the church. And then calling a pastor every year, gives those of the membership who may want a change an opportunity or excuse

to work up opposition, etc. And for the peace of the church it would be the thing to do to make an indefinite call and settle the matter permanently, and then do away with the danger of a party being organized opposed to the pastor. I have thought for a long time that the annual call was the best, and the indefinite call was not a remedy for anticipated opposition, and would never procure that permanency of the pastoral relation with a church that seemed to be so much desired on the part of some brethren. In fact I have thought that the indefinite call was never much advocated or sought after only by those brethren who may have doubt as to their ability to serve well. I don't think a minister ought to want to supply a church any longer than it was perfectly agreeable to the church to have him. And if there should be a small faction in the church possessing influence enough to work up a following in opposition to the pastor. Why not give them an opportunity once a year to do so. And if the disturber of the peace of Zion has a following of sufficient strength to cripple the pastor's usefulness the pastor

ought not to want the church to call him. I cannot see how an indefinite call could do away with a disturbing element in a church. I don't think it ever did or ever will. This much it might do, it might be the means of postponing the change until the church and cause had become very much injured. The annual call gives the pastor an opportunity to know how he stands with the flock, while under the indefinite call he may think

much dissatisfaction. It seems to me if I was a minister and pastor of a church I should want the brethren to call a pastor once a year at least, I should like for some brother (in my absence, of course), to move that the church proceed to call a pastor by ballot, no nominations being made, and what I mean by ballot is for each member perfectly uninfluenced to write the name of the preacher they want for pastor, on a piece of paper, fold it up and drop it in a hat or ballot box. Should the church so vote and I got a unanimous call, I would feel very happy, and hopeful for a prosperous year's work, and nothing could occur that would make me so free and easy and make me feel so much at home with the brethren as such a unanimous call. But if there were some votes against me I would be sure to find this out, and who they were, if I thought they were brethren of sufficient influence to hinder my work and they would not be likely to co-operate with the majority to make my work a success. I should refuse to accept the call, because of such opposition, and would so state to the church. If the opposing votes were brethren who took but little interest in church matters and possessed but little influence and probably wanted a change more for the novelty of the thing than on account of opposition to me, I should pay but little attention to it, any further than to give them to understand that I thought none of it.

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much dissatisfaction. It seems to me if I was a minister and pastor of a church I should want the brethren to call a pastor once a year at least, I should like for some brother (in my absence, of course), to move that the church proceed to call a pastor by ballot, no nominations being made, and what I mean by ballot is for each member perfectly uninfluenced to write the name of the preacher they want for pastor, on a piece of paper, fold it up and drop it in a hat or ballot box. Should the church so vote and I got a unanimous call, I would feel very happy, and hopeful for a prosperous year's work, and nothing could occur that would make me so free and easy and make me feel so much at home with the brethren as such a unanimous call. But if there were some votes against me I would be sure to find this out, and who they were, if I thought they were brethren of sufficient influence to hinder my work and they would not be likely to co-operate with the majority to make my work a success. I should refuse to accept the call, because of such opposition, and would so state to the church. If the opposing votes were brethren who took but little interest in church matters and possessed but little influence and probably wanted a change more for the novelty of the thing than on account of opposition to me, I should pay but little attention to it, any further than to give them to understand that I thought none of it.

Bro. HACKETT—If I had time I would like to write something on the indefinite call of a pastor. I notice now and then an article in the paper favoring it, the writer generally seeming to attach much importance to it. So much in fact as to almost consider the definite call a great mistake because, as they think, the definite call is attended with uncertainty as to how long the pastor will remain with the church. And then calling a pastor every year, gives those of the membership who may want a change an opportunity or excuse

to work up opposition, etc. And for the peace of the church it would be the thing to do to make an indefinite call and settle the matter permanently, and then do away with the danger of a party being organized opposed to the pastor. I have thought for a long time that the annual call was the best, and the indefinite call was not a remedy for anticipated opposition, and would never procure that permanency of the pastoral relation with a church that seemed to be so much desired on the part of some brethren. In fact I have thought that the indefinite call was never much advocated or sought after only by those brethren who may have doubt as to their ability to serve well. I don't think a minister ought to want to supply a church any longer than it was perfectly agreeable to the church to have him. And if there should be a small faction in the church possessing influence enough to work up a following in opposition to the pastor. Why not give them an opportunity once a year to do so. And if the disturber of the peace of Zion has a following of sufficient strength to cripple the pastor's usefulness the pastor

# church to the pastor. At the close, as the opportunity was presented to the church to know if she would carry out her duties and obligations to the pastor, without any exceptions, every member gave him their hand thereby promising to carry out their obligations, etc.

At the usual hour in the evening the welcome service began, conducted by Bro. T. G. Craig. Bro. Craig opened the service by stating the object of meeting, and in his usual easy manner relieved every one of any embarrassment that might have surrounded them.

Dr. T. M. Jones made the address of welcome in behalf of the Sunday School and church. His address was beautifully and forcibly delivered. Some of the main lines of work in the Sunday School and church were mentioned and the pastor was cordially invited to take part and lead in the building up and furthering of the cause of Christ.

The welcome address in behalf of the town, being next on the program, was presented by Bro. Craig in a very pleasant manner.

The next on the program, address of welcome in behalf of the association and State, by Rev. John

Harral. This address was presented in a grand and appropriate manner. A few of the facts and features of the grand old Coldwater Association, and great State of Mississippi were mentioned.

The response by the pastor was appreciative and full of gratifying and encouraging thoughts.

Best wishes and success to THE RECORD. A merry Christmas and a happy New Year.

Many thanks.—E. L. BASS.

# AN INQUIRY WITH A RE



President, W. V. B. A. -  
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OBJECTS OF BENEVOLENCE.  
Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers, House Usses.  
DECEMBER.  
MISSIONS IN SOUTHERN STATES:  
"And Jesus \* \* \* said I have compassion on the multitude" Missionaries, 331; baptisms, 4,215; Sunday Schools, 1,313; teachers and pupils, 17,270; tracts distributed, 54,093.  
STUDY TOPICS: - Changing conditions. Religious resources of certain States not sufficient to meet the demands in those States. City evangelization. Destitute regions. Immigration. Importance of immediate action.  
MISSIONS IN SOUTHERN STATES.  
A NATION'S WEAL.  
Happy is the people who say the Lord is their Lord. When it goes well with the righteous the city rejoiceth. Righteousness exalteth a nation. The fear of the Lord is the beginning of wisdom, and she will promote the law, and bring thee to honor. The law of thy mouth is better unto me than thousands of gold and silver. Great peace have they that love thy law. Bring ye all the tithes into the storehouse, and provide now herewith, saith the Lord hosts, if I will not open the windows of heaven and pour down a blessing that there shall not be room enough to receive it. They shall love thy neighbor as themselves, shall not say every man his brother know ye that I am God, I know me from the rest of men. I am great. If thou turn from the Sabbath, thou shalt pleasure on my holy day, thou shalt thou delight thyself in the Lord and I will give thee to rise up the high places of the year, and nations shall call you blessed: ye shall be a delightful city, saith the Lord of Hosts.  
MISSIONARY SPIRIT IN THE CHURCH.

tribute to the mission society, it is evident the pastor has not a heart's interest in missions. If he had he certainly would have contributed himself. Had he done so others would have joined him.

"The pastor must instruct his people in the scripture teachings in regard to this duty. Affecting incidents, pathetic appeals may be used, but cannot be relied upon to secure the measure of duty of the people in regard to their duty to this world. The radical teachings of the Word of God should be made familiar to all in order to secure obedience to this word in their beneficence.

"There should also be systematic laying aside and distribution of the good things which God may give us. There should be more system in religion as well as more religion in business."—Missionary Review.

OUR TALENT.

Every Christian is under orders has a mission, a commission "Lord, what wilt thou have him to do?" Dare we live as though we had never asked that question, or as though it had never been answered? "Go ye into all the world, as ye go, preach!" The supreme talent for which we shall have to give account is not our education, nor our health, nor our social position, nor even our money, though all these are parts of that "which has been committed" unto us. The supreme talent is our knowledge of the Savior. What am I doing with it? Who in this land of ours is finding out something about Jesus because I know him as my friend and Savior. What am I doing to make this nation the Lord's? How much am I thinking, praying, reading, speaking, writing, giving, that the kingdom may come here, and God's will may be done here, as it is done in heaven?—REV. M. D. Babbcock.

TENDER-HEARTED WOMEN.

"Like mistress, like maid," is a saying that is probably oftener true than "like master, like man." The story is told that Miss Augustine Brohan, a celebrated French comedienne, who was extremely humane to all animals, no matter how humble, one day, at the table, found a fly caught on her plate. She took it up tenderly with her thumb and finger, and called her maid. "Marie," she said, "take this fly—be careful, don't hurt him!"—and put him out doors." The girl took the fly and went away, but presently Miss Brohan saw her standing near with a "Well, Marie," she said, "did you do as I told you?" "No, madamelle, have the fly still; couldn't venture to put him out doors—it was raining, and he might have taken cold."

Miss Catharine Herford, daughter of the famous archaeologist, has deciphered the inscription on a stone found in Inwood, N. Y. She shows that it is a relic of the Viking settlements made in America long before the time of Columbus, which proves that the Norsemen penetrated as far down as Manhattan Island.

FUSSY BAITING A RAT.

William Glenn, of New London, threw some lobster meat to his cat. Cats are very fond of this delicacy, so what was William's surprise on seeing Grimaikin follow meat around the corner. Following her, he found that she had placed it carefully in front of a large rat hole as a bait. Then she lay in wait behind a barrel until an unwary rat came out and snapped the bait, when pussy pounced on him and broke his back with a single shake.

Ex President Harrison receives a larger sum for his article on "This Country of Ours," which he is writing for The Ladies' Home Journal than has been paid to any public man in America for magazine work of a similar nature. His first article, in the Christmas number of the November issue, 1900, which 725,000 copies were printed.

THE SONG BOOK WE NEEDED.

The very book for the church and Sunday Schools. One hundred and forty pages, 118 of church hymns and tunes, with 12 new songs. Read what some say about it.

Bro. Martin Ball, of Tennessee says: "I am delighted with the old songs."

Bro. Sisco, Rod Banks, Miss says: "No. 1 is worth the price of the book."

Bro. L. L. Coslett, Blue Mountain, says: "I am delighted with your book, it is the book needed in our churches."

We believe we have the book to give old time church and congregational singing, enforce the spiritual teachings of God's Word as a camp on the mind and heart to bring us to the cross. Please order now.

THE LEGISLATORS OF MISSISSIPPI.

GENTLEMEN:—I am a candidate for State Librarian before the next session of your body, in January, 1896, and in offering for this position, I make no distinctive plea for your preferment other than I am a Mississippiian, "native and to the manner born."

I am a citizen of Lee county, living in the same town where resides the Hon. John M. Simonton, land commissioner of the staff of the incoming administration, and to him I refer you. I also refer you to Rev. A. H. Barkley, of Crawford, Rev. J. A. Hackett, of THE BAPTIST RECORD, Capt. P. M. Sainy and Eld. S. G. Cooper, of Tupelo, Eld. R. A. Cooper of Pontotoc, Eld. W. T. Lowrey, president of Blue Mountain Female College, the faculty and classes of that institution of which I was a member during the years 1890-1-2-3, also, I would specially refer you to Hon. O. L. Kennedy, member of the House from my county and to Hon. F. M. Gregory, senator from my district.

I congratulate myself on the intelligence and wisdom of my judgment in choosing State Librarian for the next term. I subscribe myself, your solicitous and obedient servant,

MISS ALICE B. CAROTHERS,  
Shannon, Miss., December, 1895.

The friends of the Southern Baptist Theological Seminary are invited to give special attention to two changes in the Seminary Magazine for 1895-6.

1. An Alumni Department has been added. By this means former students will be kept more in touch with each other and will have a medium of communication with the Department of "Book Notices and Reviews" has been re-established. The professors of the Seminary and other able scholars will write for this Department.

Besides, several pages of each issue will be given to the life and work of the Seminary's late President, Dr. John A. Broadus. These selections alone will be worth the price of the Magazine, \$1.00 per copy (eight numbers).

Send for sample copy and Bible premium offer.

Address, SEMINARY MAGAZINE, Louisville, Ky.

4

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Train No. 4 Kansas City Mail & Express, leave Birmingham at 10:25 p. m.; arrive Memphis 7:20 a. m.; leave Memphis 11:00 a. m.; arrive Kansas City 7:05 a. m.; this train carries through sleeper to Kansas City. Connections are made in the union depot at Kansas City with all lines running west to points in Nebraska, Colorado, Idaho, Washington, Oregon and California.

All letters addressed to the undersigned will receive prepayment trip to Memphis, Tenn.

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See French, 1892; de Kruze, 1893; de Kruze, 1894; de Kruze, 1895; de Kruze, 1896; de Kruze, 1897; de Kruze, 1898; de Kruze, 1899; de Kruze, 1900; de Kruze, 1901; de Kruze, 1902; de Kruze, 1903; de Kruze, 1904; de Kruze, 1905; de Kruze, 1906; de Kruze, 1907; de Kruze, 1908; de Kruze, 1909; de Kruze, 1910; de Kruze, 1911; de Kruze, 1912; de Kruze, 1913; de Kruze, 1914; de Kruze, 1915; de Kruze, 1916; de Kruze, 1917; de Kruze, 1918; de Kruze, 1919; de Kruze, 1920; de Kruze, 1921; de Kruze, 1922; de Kruze, 1923; de Kruze, 1924; de Kruze, 1925; de Kruze, 1926; de Kruze, 1927; de Kruze, 1928; de Kruze, 1929; de Kruze, 1930; de Kruze, 1931; de Kruze, 1932; de Kruze, 1933; de Kruze, 1934; de Kruze, 1935; de Kruze, 1936; de Kruze, 1937; de Kruze, 1938; de Kruze, 1939; de Kruze, 1940; de Kruze, 1941; de Kruze, 1942; de Kruze, 1943; de Kruze, 1944; de Kruze, 1945; de Kruze, 1946; de Kruze, 1947; de Kruze, 1948; de Kruze, 1949; de Kruze, 1950; de Kruze, 1951; de Kruze, 1952; de Kruze, 1953; de Kruze, 1954; 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